/37 cont./

352 [177] [513] [192] In the cold regions above all the sleeping hammock has practically been abandoned and replaced by the jirau or tarimba /a bed of boards, as in a guardhouse/, the primitive caboclo bed, which is called tupá. Many sleep on the ground, near the fire. The Mbüá of Rio Branco say that they make hammocks of embira only for trading. I saw small hammocks for children or used as seats among the Mbüá of Itariri, made of either timbopeva or embira; they also exist among the caiçaras /caboclos of the coast/, who call them puçás and must have received them from the ancient Tupinambá. The Ñandéva of Bananal make small "hammocks" out of cotton cloth, to lull children to sleep.

356 [412] [824] [192] For the visitor the Guaraní house, with very rare exceptions, has two nice touches that deserve special mention. In the first place the relative cleanliness, being swept once or more a day with the tapýixá, a broom made of rosemary or xiriríka. Secondly, the hospitality: the foreigner is immediately invited to sit on 574 [352] [192] the apyká (a little bench made out of a single piece of wood, sometimes zoomorphic among the Mbüá, who call it tendá); if by chance the head of the family is occupying the only stool that he possesses, he will get up and say: "eguapý," sit down!

352 [296] 353 One can hardly speak of furnishings. Tables and chairs are found only as exceptions. The pieces of clothing are usually /38/ hung on the cipó imbé /a kind of cipo/ stretched in the dwelling; only the most progressive ones have a trunk or portmanteau. Inside or outside the house the more industrious ones build a framework of horizontal poles high enough not to be reached by dogs and used for safeguarding provisions and cooking utensils. Everything else is kept in baskets, stuck under the roof, or hung from the beams. On the wall a calender or a print from a calender, a polychrome picture of a saint, or, as in one instance, a large picture of the President of the Republic may show the more or less eager desire to appear civilized.

/39 cont./

291 184 An Indian from Amambai once told me: "Kayová does not use txiripá in the middle of the legs, like the Baticola of Paraguay; he uses it thrown around his waist and fastened with txumbé." In Dourados, on the contrary, it was insisted that the txiripá and [192] the ponchito described above /40/ have always been linked with cult practices and that the ancient ones used, as common clothing, the tambéó, a band of cloth passed between the legs and caught around the waist with a piece of embira. Since the mention of the tambéó was spontaneous, it is probable that the garment had in fact existed in the Kayová culture. And it is certain, in any case, that the use of the txiripá and the ponchito is not very suitable for the toil of hunting or even of tillage.

291 [115] The Kayová tambéó, in disuse today, has been described to me by Marçal de Souza in the following way: "It is large, like a txiripá, but it is not given a turn and a half around the body; at the height of the left hip it is tied with a salient cord; it goes down a span and a half to the middle of the thigh."

291 294 The txumbé is a band of cotton woven in patterns sometimes very pretty. It is worn around the waist. The largest, handsomest, and best worked example that I have seen measures 209 centimeters long and 12 centimeters wide, with fringes of 40 centimeters at the two ends; I acquired it in the village of Panambi. The smallest one, made on order by a woman of Dourados, is scarcely 130 centimeters [283] by 10 centimeters. The woof thread is always of white cotton, while the warp is of white and coloured thread. According to the information of Marçel de Souza from Dourados, the red and maroon colors 291 386 824 for dyeing cotton are extracted from two species of catiguá (katĩguá in Kayová, katiguá in Ñandéva); the yellow color is obtained from the wild mulberry or tajuva (tadiguá). One uses the inner bark of the catiguá and the pith of the tajuva, which are boiled together with the cotton threads already twisted. (According to the same 294 informant, not only the Kayová women, but Ñandéva women as 286 well weave or wove txumbé; the latter, moreover, made hammocks • 352 of txumbé joined together laterally, as well as whole hammocks in 184 the same type of weaving, out of white cotton threads only or mixed with colored thread.) -- I often observed that the Kayová, lacking 291 a leather belt, secure their trousers with any band of cloth put around the waist in the manner of txumbé.

/91 cont./

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considered indispensable on long walks. At Xapecó I was told that especially the women tend to abandon the band for the legs, "because the Portuguese mock them"; many men wear them hidden under the trousers. The Kayová say [184] [237] [192] [751] they are not familiar with the hair band for the legs, using, however, a different one, y-asó, made from the shell of a small water animal of like name; it is put on boys at an early age, there being attributed to it the virtue of preventing snake bites.

881 During the days of menstruation the Ñandéva girl repeatedly washes [751] her head in cedar water /Port. agua de cedro/ in order not to have [824] headaches. The Kayová administer to the adolescent, like tea, an infusion of yvyrá rapóguasú root.

The prescribed measures are largely similar to those taken during the couvade, with the difference that, even today, they are much more rigorous, at least during the first days. They include absolute seclusion in the cubicle of the hut that the father takes it upon himself to shut up in such a way that hardly any daylight enters. The girl stays there isolated, without being able to go [191] out (except for physiological needs) or to receive visitors, lying down in the hammock or bed of boards, but without the strict prohibition against touching the ground that is found in other Brazilian tribes. In any case, however, the Mbüá take the precau- • [352] tion of building for the girl a very high bed in order to stay far enough from the ground and not to be reached by the yvýdjá, spirit of the earth. The common prohibition against putting the hands on the hairy skin of the head is not known. During the resguardo the "patient" has scarcely any contact with the persons of her own family; even these speak softly to her and she answers in the same way.

3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

system of recognized proprietary rights over hives when found (according to the finder), and indications are that a rude sort of conservation was practiced. This aimed at not destroying a hive or robbing it to the extent that the bee swarm would move to another location, making it necessary to rediscover them or find a new swarm. Amulets are reported for honey gathering among modern Cayuá[48] and apparently were used to keep the bee swarms from leaving their hives as well as to insure a good quantity of honey. There is little reason to think such practices uniquely modern. The magic in this regard is generally similar to hunting magic.[49]

MATERIAL CULTURE

The aboriginal Cayuá house type was the *tapúi*, a long house with a roof which sloped to the ground. The heavy part of the interior structure was composed of a quadrangular skeleton of stout poles lashed together, using crotches in the uprights to place horizontal pieces. Over this basic structure was erected a light framework of bamboo stringers or other small material, inclined at a 45° to 50° angle; running from the ground, the opposite banks of stringers met at the roof peak. (See Plate I.) Across these, all around the structure, were lashed the horizontal stringers, regularly spaced. The sides of the house were flat, but the ends were rounded out like half-sections of cones. The general impression has been described as that of an overturned boat, V-shaped in cross-section. The whole was then thatched, and appears quite similar to the house type described for the Coastal Tupi; it is also generally similar to that in use among a number of Amazonian peoples, not Tupi-Guarani. The doors were usually low and were from one to three in number, possibly more. Such houses varied in size, but in the main they were to be described as large. The size of the structure and the disposition of interior arrangements all unmistakably show that the *tapúi* was intended to accommodate the extended family, which was aboriginally the basic unit of society.

Houses were placed in cleared spaces in the forest, and a rectangular ground immediately in front and about the *tapúi* was beaten hard and grassless by the feet of many dancers.

The furniture of the *tapúi* was fairly simple. There were small, low wooden benches carved from a single block of wood, sometimes, if not always, in the shape of animals. Hammocks were knotted of cords of *caraguatá* fiber and perhaps also from cotton. Strelnikov mentions a modern hammock of pigskin,[50] and therefore hide may formerly have been so used, although this is

[48] Ambrusetti, 1894, p. 741.

[49] Honey probably had unusual importance to certain aboriginal peoples of Brazil, for its qualities if not always for its quantity. This is also suggested indirectly. Today, the rural Neo-Brazilians in the region of the Cayuá attribute to wild honey a considerable dietetic and curative virtue.

[50] Strelnikov, 1928, p. 336.

3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

doubtful. Apparently sleeping was not entirely restricted to the hammock among the Cayuá, however, as Rengger mentions children reclining on skins of animals.[a] There is some indication that hammocks were reserved for adults. Hammocks were hung all about the interior of the *tapúi*, in each family section, and could be unslung for extra space during the day.

Every aboriginal *tapúi* had its mortar, and probably most had several of these. Mortars were made of hard wood which had been burned and hacked until there was a depression in the end or in the side: both "vertical" and "horizontal" mortars may have been made, although the "vertical" was much more common.[b] Pestles were either simple, smoothed pieces of wood with rounded ends, or might be tapered in the middle to make a better grip and to lighten them. Sometimes the two pounding ends were different as well, one being regularly blunted while the other was flattened laterally, giving the pestle somewhat the appearance of a narrow, thick spatula.

Long troughs for *cāwī'* beer, cut out of logs in much the same manner as a dugout canoe, were usually to be found by each *tapúi*. Some of the present-day troughs are of great size—as much as thirty feet long and a yard or more wide inside—and it may be that formerly, when every house had its own trough (and without metal tools), they were never as large. The smaller troughs are still to be seen and are usually less than half the size of the largest observed.

Pottery vessels were used which were made by the Cayuá women themselves. The use of these vessels, however, may have been somewhat limited in that gourds could be used for many of the same purposes except direct cooking on the fire. The metal vessels of the European have practically replaced aboriginal pottery, although the use of the gourd still widely persists. Gourds were used to carry water, generally in this case being provided with a coarse net and carrying loop of vegetable fiber. Larger gourds (up to 2 feet in diameter) were used for storing *cāwī'*, tiny ones for keeping paint pigments and herbal remedies, and open half-gourds were used for drinking and eating dippers. The shell of the armadillo made a good container for corn and similar substances. Small gourds were sometimes ingeniously cut so that the top could be used as a close-fitting cover, held tight by cords passing through holes in both parts. Pyrographic decoration of gourds is suggested aboriginally.

Admirably woven, round, flat, sieves of hard, rattan-like material were used for straining *cāwī'* beer and in pounding corn, for separating out coarse grains which needed more grinding. Other basket work seems to have been limited to the woman's back basket, *mbunahū'* (or *adjahá*), worn across the

[a] Rengger, 1835, p. 117.

[b] It is possible, however, that the horizontal type of mortar is modern. It is now much used to crush the juice from sugar cane, an operation for which the upright type with smaller basin is ill suited. Sugar cane is, of course, post-contact.

3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

America, is still practiced by the women and children. No use of the dark *genipá*, a plant substance also widely used for painting, was observed by the writer, but it may be that this color has a special and extraordinary purpose. No extensive feather work was in evidence, but it is clear that the bright colored feathers, especially of the toucan and parrot, are still used to make colorful little swatches and tassels to decorate wooden crosses (*kurusá* from Spanish *cruz*), *mbarakâ*, and wooden whistles. Feathers may also be still used with cotton head bands, armbands, and collars for ceremonial wear; examples of such pieces were observed, though not in use. These feathered paraphernalia, however, are in no wise as spectacular as the feather work that has come to be associated with the aboriginal Tupi of the coast; in fact, they are rather plain.

Of household furnishings, hammocks, carved, small wooden benches, mortars and pestles, and large wooden troughs for *cāuī'* are still made. The wooden benches of the Cayuá at Taquapiri are simple affairs and very plain, and no attempt was made in the benches seen to represent forms from nature. The only decoration, if any, is of simple lines and dots of red paint applied to the two flat sides of the bench. Mortars and pestles have lost none of their utility and are, in fact, universally in use by the Neo-Brasilians of the region, as well as by the Cayuá. They are employed by the Indians primarily for pounding corn, though the "horizontal" mortar is used for smashing sugar cane for its juice. The axe and the machete have so facilitated the manufacture of *cāuī'* troughs that the largest trees in the forest can now be felled and converted into containers for making this beer. The only limitation concerning their size is that the trough must be transportable from the place where the tree grew. There is little question that the present communal *cāuī'* trough at Taquapiri is the largest ever—at least in the minds of those who made it—and they are probably right. The number of such beer troughs is now smaller in relation to the population than formerly, but this is not directly related to any technological factor.

Basketry, men's work, does not appear to have suffered greatly compared with its aboriginal state, although here, as in so many other places, scant information is available. Firefans, women's back carrying baskets with woven tumplines, crude temporary baskets for hand carrying, and trays of many sizes for straining and winnowing are still made, much as ever. Acculturation has possibly resulted in an increase in the number of woven rattan strainers and winnowing trays manufactured. This is because the Cayuá product is now used (for the same purposes) by most of the local Neo-Brasilian settlers.

Musical instruments of the present-day Cayuá include *mbarakâ* gourd rattles, *takuapú* (stamping tubes of *taquara*), tiny musical bows, flutes and wooden whistles. It may be that the aboriginal Cayuá did not have such instruments as the musical bow, although white acculturation is not indicated as their source. No guitars or violins of any sort, home-made or bought, were seen

3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

*177 439 648 [262] [291] rather than the *bolicho*—for the little meat not obtained by Cayuá themselves through hunting. Cheap felt hats are used by a number of grown men, probably a majority, and women much appreciate colorful head cloths to use as bandanas. Such "luxury" or non-essential items as shoes, usually for men but occasionally for women, are acquired by those who are able to do so and are principally brought forth for festive occasions such as night dances. (Otherwise everybody goes barefoot nearly always.) By far the most indispensable of trade goods are the metal cutting tools for agriculture, without which the present economy of the Cayuá could little more be maintained than that of the whites.

439 648 Turning to the Cayuá products which find a market with the whites of the region, we note that at the present time some Cayuá normally sell or barter small amounts of their *kokwé* production every year. Corn, principally the kind known to the Brazilians as *milho duro*, "hard corn" (Cayuá: *aBatí tupí*), is the item of largest sale. It is sometimes sold wholesale, relatively speaking, and not merely in small quantities at a time. Beans occasionally enter into Cayuá dealings with whites but not nearly so frequently as corn, nor usually on such a scale. Manioc and sweet potatoes, probably partly because they are not as easily stored in quantity, rarely are sold to whites except in small amounts for immediate consumption. These latter products do not go to the traders usually but to local settler families who live close by and who may be temporarily short as a result of a poor harvest or bad planning in their own *roças*. (Cayuá occasionally try to obtain similar products for the same reasons from local settlers.) [243] A few Cayuá now plant rice, which is not a native plant. *[177] Although there would not be sufficient rice for themselves, did they consume much, the product is sometimes traded to the Neo-Brazilians. In connection with corn, at least, a significant number of Cayuá men, perhaps roughly half the total, occasionally (that is, not every year) plant with some intention of a storeable, tradeable surplus destined to the *bolichos*. The quantity is not large in most cases, however.

648 439 352 415 262 Besides agricultural products, only a few others enter occasionally into Cayuá-Brazilian trade and barter. These are wild honey, infrequently a hammock made of *caraguatá* cord, and woven split bamboo strainer-winnowers, which are called in Portuguese *peneiras* ("strainers"). Wild honey is gathered by the Indians primarily for their own use. In years of some surplus, or when a *patrão* or other Brazilian particularly requests honey, the Indians may trade small quantities of their take to local white settlers. Honey is locally considered to have peculiarly potent salutary properties and is hence in demand by Brazilians; it is also a great delicacy to the Indians. The hammocks, which are standard household furniture for the Cayuá, are not normally considered essential by local white settlers, but once in a while one may be in demand for resting purposes—much as we use them in the summertime.[180] Hammocks are

[180] Hammocks have a northern and equatorial rather than a southern distribution among the

3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

not often made for sale, except upon specific order of some white. It is different with winnowing trays or strainers. All Brazilian households in the neighborhood, as well as those of the indigenes, pound their corn in wooden mortars and require these trays to sift fine corn from the coarser which needs more pounding. There is usually a well understood idea of price, according to the size and workmanship of the tray. Some Cayuá men consequently make them to be offered for sale or barter either directly to the settlers, or to the *bolichos* which may keep a small stock of trays on hand. This is a fairly durable article, however, so the extent of their use does not necessarily imply a large volume of production. Specialization in the manufacture of strainers has already been mentioned.

Considered as a whole, however, the trade of Cayuá products to white settlers or to the *bolichos* is both a much smaller and less regular avenue of commercial relations with the outside than the *changa*. The Cayuá is less sure of having both saleable merchandise and buyers for it than he is of having a demand for his labor. His labor is consumed in larger quantities, usually, than his products and hence ultimately provides him a larger part of the trade goods he requires. Furthermore, not every able-bodied Cayuá can make the winnowing trays, nor can their wives all make hammocks, and some do not seem able or interested in producing any surplus of agricultural products for barter. Cayuá production for barter or sale in most cases could best be described as only haphazard or casual. All those who receive more income from trade in Cayuá products than from *changa* are either non-peons or work very little in *changa*.

Economic exchange of the Cayuá of Taquapiri, both outside the village and internally, falls under the headings of "pure barter" and "money barter."[137] Pure barter is the exchange of goods for goods without reference to a common standard of value. Money barter, hence, is the exchange of goods for goods (and presumably also services for goods) in which there is a single general and uniform measure of value, money. In their dealings with the Neo-Brazilians in trade and *changa*, the Cayuá are now acquainted with an accepted money value of many of the commodities as well as the services they exchange. A *mão* of corn (sixty-four ears) is worth so much in money; to clear a *quarta* (roughly a quarter of an *alqueire*, the latter an area of 24,200 square meters) of relatively clean second growth (*capoeira* in Portuguese) is worth so many *milréis;* a winnowing tray of good manufacture and a given size is worth so much; and so

native peoples of eastern South America, and this trait, along with a number of others, is one argument for the northern or equatorial provenience of the Guarani-speakers of the south of Brazil and of Paraguay. In the north of Brasil, the hammock is in many places considered by Brazilians as a regular piece of sleeping equipment, and cotton hammocks are manufactured commercially for sale, especially in the states of Ceará and Rio Grande do Norte. Many hotels in the North are equipped with permanent hooks in the walls so that the guest can sling his hammock instead of using the bed, if he wishes.

[137] Gras, 1930.

/37 cont./
000 father's death, the boy is taught by the paternal uncle.
881 On the occasion of the first menstruation of the girl, they
562 shave the hair off her head, leaving her in a room in which no
person will come during the menstrual period, except the mother
[515] of the girl. It is the mother who takes food to her and who, be-
sides this, takes her each evening to a nearby brook, where the
girl takes a bath. This is done during the first two menstrual
periods and the event is common knowledge in the aldeia. From
[262] then on this practice is suspended. The same dietary restrictions
[431] that are imposed on the pregnant woman hold equally for the girl
during the first menstruation. On this occasion the father also
usually gives the girl a new dress.

The initiation ceremony for the boys is held every five or six years approximately, and on this occasion the boys of the community between eight and thirteen years of age are initiated. There are cases in which the boy postpones his initiation until the age of 20, which, nevertheless, is undesirable from several points
[796] of view. After the ceremony of the "first fruits," which in gen-
[346] eral terminates at the end of February or at the beginning of March, the boys, while they are being initiated, remain in the large communal house, which constitutes the social and religious center of
[252] the aldeia. The boys' parents send foods there, which are cooked
[869] there for them by one of the single girls of the aldeia. During the day the boys may do what they please, but at night they receive instruction and learn a large number of songs. This goes on for several months, until the performance of the final ceremony.
[304] /38/ On this occasion the boys' lower lip is pierced in order to install the tembetá, a very thin stick of resin, and nowadays measuring about four centimeters in length. Only the men of
[273] the aldeia may attend the ceremony and participate in it. Before the piercing of the lip, the boys are given a portion of chicha,
[593] which is the fermented drink made out of maize. In the administration of the drink the father of any of the boys who are being initiated may not take part. Once the lip has been pierced, each
[352] boy sits on a small seat of wood made by the father. If the father
[784] of one of the boys, as is sometimes the case, has a very small
[843]

/38 cont./
son or a pregnant wife, he may not make the little seat, because it would be dangerous for the life of the baby or of the child to be born, and, besides, the seat would easily break because the restriction had not been observed. For this reason the man may ask, in the first place, the sister's son and, secondly, the brother's son, that he make the seat for him. In the year in which a man has a son who is being initiated, he needs a great quantity of maize. If, by chance, the father has had a bad crop or lacks maize, he will turn to his brother or to the wife's brother, asking him for help in providing the necessary quantity of the commodity.

Although this initiation of the boys has disappeared in a large number of Cayuá aldeias, it continues to have great importance in Taquapirí. A youth is not considered a man until he has his lip pierced. The Cayuá naturally know that this is not true in a biological sense, because a boy may still become pubescent before his lip is pierced. The boys who have never had the lip pierced later suffer from some ailment. This ailment ordinarily appears in the form of pains in the legs and arms. During the ceremony and for some six months afterwards the boys cannot eat beef and pork. If he fails to respect the taboo, the man will later be afflicted intermittently with giddiness, headaches, and states of debility. Many attacks of this nature might overtake him, but it is known that one of them is going to cause his death. Nowadays, however, some of the boys have a plant that they pulverize and eat together with beef and pork, countering in this manner the bad effects of the meat.

Marriage: Marriage constitutes perhaps the most important social event in the social life of the Cayuá. In the first /39/ place it establishes a new series of social relations for the individuals concerned and for their relatives, and, in the second place, the basis is formed for a new elementary family, and the elementary family is the fundamental economic unit of Cayuá society. It was in connection with marriage that we found one of the changes that has taken place in the last 20 or 30 years in the Cayuá kinship system. Previously it was the mothers, that of the young man and that of the young woman, who arranged the marriage,

5: Métraux E-4 (no date) 1948 SM4 Guarani SM4

They crush the pith of the palms in a mortar, strain it through a sieve, and dry it in the sun.

Meat is more often broiled on a spit than on a babracot. Broiled fish and game are sometimes ground into powder (piracui).

Caingué do not use salt. Instead they season their food with the ashes of a tree (*Machaerium angustifolium*).

Wooden mortars are generally made of a long log hollowed at one end, but some have the grinding pit on the side. Flour is strained through beautifully plaited sieves, identical to those of Guiana, although Paraguay is the southernmost limit of their distribution. When the *Caingué* have no pottery at hand, they boil food in green bamboo joints. They serve food in wooden dishes or in calabashes of various sizes and shapes.

VILLAGES AND HOUSES

A typical *Guaraní* village consisted of four to eight large rectangular houses—some about 50 m. (165 ft.) long—grouped around a square plaza. Each house had a vaulted or gabled roof which rose from the ground and was supported on a ridge pole that rested on a row of posts dividing off the quarters of each individual family. The roof was thatched with grass, palm leaves and, in certain regions of the coast, with pieces of bark. There was a door on each side of the house. Villages were fortified with a double or triple stockade and a series of moats, bristling with half-buried spears.

The vaulted hut has survived only among the *Paĩ*. Other *Caingué* now build either a gable roof resting on the ground and thatched with tacuapi grass, or palm leaves, or a gabled house with vertical wattle-and-daub walls (4 to 6 m., or 13 to 20 ft., long; 3 to 4 m., or 10 to 13 ft., wide). Grass thatching is sewn to the structure with large wooden needles. Of all the modern *Guaraní* only some *Caingué* of Brazil still lived in communal houses 50 years ago. These houses were 25 to 50 feet (7.5 to 15 m.) long and were grouped in villages surrounded by a thorn hedge or a palisade.

Household furniture.—The aboriginal cotton or palm-fiber hammock is now being supplanted by the platform bed or sleeping mat. Four-legged benches, which are often carved out of a single log in animal shapes, are still fairly common. Utensils and foods are stored on shelves suspended from the roof or are hung on wooden hooks or on bent deer feet.

DRESS AND ADORNMENT

Clothing.—Most of the *Guaraní* went entirely naked, although in certain regions, it seems, women wore either a loincloth or a cotton dress (the tipoy), a sacklike garment covering the body from the breasts to the knees which was eventually adopted universally through missionary influence.

8: Schmidt--54 E-5 (1935) 1938 SF10 Chiriguano SF10
Guarani SM4
Chane SF8
Izozó

C Ce 515

Body Care and Rest

C Ce [312]

The Izozó in Toledo and the Chiriguano in Machareti offer a contrast with the Indians of the Chaco whom I visited in that they are relatively clean. We must recognize that this cleanliness, which has also been praised by other authors, occurs despite the fact that a great many of them live in regions with very little water and where often the quantity cannot satisfy the necessities of cleanliness except with great difficulties. According to Nordenskiöld, they bathe several times a day and often directly after eating. After meals they wash their mouths and their hands (89).

89. Nord. I, pp. 180, 19 /the third figure of this page number in the 190's is illegible/, 203, 204.

Gi 352 513

For sleeping, the ancient Guaraní commonly used the hammock. "The sleeping hammock which they hung from two pillars in the dwelling was characteristic of the Guaraní," says Serrano of the Guaraní of the ancient Province of Uruguay (90). The Chiriguano and Izozó still have hammocks

C Ce 513 352

90. Antonio Serrano, op. cit., p. 120.

today, but these are not commonly used and serve less for sleeping at night than for resting during the day (91).

91. Cf. Nord. I, p. 177. Nord. 2, p. 9. Métraux I, p. 470 and Plate 88.